

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Third Epistle of John, Chapter 1

ΙΩΑΝΝΟΥ Γ' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 1:1–4

### The elder to Gaius: prayer and joy

The elder writes to beloved Gaius, whom he loves in truth (1), praying that in all things he may prosper and be in health, even as his soul prospers (2); for the elder rejoiced greatly when brothers came testifying to Gaius's truth, that he walks in the truth (3) — indeed he has no greater joy than to hear that his children walk in the truth (4). The opening sounds the letter's keyword, ἀλήθεια, six times in four verses.

B · 1:5–8

### Commendation of Gaius's hospitality

Gaius acts faithfully in whatever he does for the brothers, and that for strangers (5), who have testified to his love before the church (6a). He is urged to send them on their way 'worthily of God' (6b), since they went out for the sake of the Name, taking nothing from the Gentiles (7); therefore such men ought to be supported, that 'we may be fellow workers with the truth' (8). Hospitality to itinerant missionaries is the concrete form of walking in the truth.

C · 1:9–10

### Diotrephes, who loves preeminence

The elder wrote to the church, but Diotrephes, who loves to be first among them, does not receive 'us' (9). So if the elder comes he will call to remembrance Diotrephes' deeds: prating against them with evil words, and not content with that, neither receiving the brothers himself nor permitting those who would, and casting them out of the church (10). The negative foil to Gaius's hospitality.

D · 1:11–12

### Imitate good, not evil: the witness to Demetrius

Beloved, do not imitate the evil but the good; the one doing good is of God, the one doing evil has not seen God (11). Demetrius, by contrast with Diotrephes, has good testimony from all and from the truth itself — and 'we also testify, and you know that our testimony is true' (12). A positive example set against Diotrephes' example to be shunned.

E · 1:13–15

### Closing: hope to see you, peace, greetings

The elder has much to write but will not write with ink and pen (13); he hopes to see Gaius soon and speak face to face (14). Peace to you; the friends greet you; greet the friends by name (15). The intimate epistolary close — the critical editions split these greetings into vv.14–15 (the Majority text reads a single v.14).

## 1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

The elder to the beloved Gaius, whom I love in truth.

LETTER OPENING **ASYNDETON** The epistolary superscription. The author names himself only as 'the elder' (as in 2 John), and the addressee Gaius as 'beloved' — a designation repeated at vv.2, 5, 11. The keyword ἀλήθεια ('truth') sounds at once and will dominate the opening.

Ὁ

the

Nominative

article

πρεσβύτερος

elder

Nominative

subject (nominative of superscription)

πρεσβύτερος: 'elder, old man'; the author's sole self-designation (so 2 John 1) — bespeaking age and recognized authority rather than a personal name.

Γαίῳ

to Gaius

Dative

indirect object (addressee)

Γάιος: a common Roman praenomen; here a beloved believer commended for his hospitality — not certainly identifiable with others of the name in the NT.

τῷ

the

Dative

article

## ἀγαπητῷ

beloved

Dative

attributive adjective

ἀγαπητός: 'beloved'; from ἀγαπάω — the affectionate address to Gaius, recurring at vv.2, 5, 11.

## ὃν

whom

Accusative

relative pronoun (object of ἀγαπῶ)

## ἐγώ

I

Nominative

subject (emphatic personal pronoun)

ἐγώ: the expressed pronoun adds emphasis — 'whom I myself love!'

## ἀγαπῶ

love

Pres Act Indic 1 Sg · ἀγαπάω

main verb (relative clause)

→ stative/ongoing present

ἀγαπάω: 'love'; the Johannine love-verb — Gaius is loved 'in truth,' genuinely and in the sphere of gospel reality.

## ἐν

in

preposition + dative (sphere/manner)

## ἀληθείᾳ

truth

Dative

dat. of sphere/manner (object of ἐν)

ἀλήθεια: 'truth'; the letter's keyword (vv.1, 3 [x2], 4, 8, 12). ἐν ἀληθείᾳ = 'truly' and 'in the realm of the gospel truth' at once.

## 2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ.

Beloved, I pray that in all things you may prosper and be in health, even as your soul prospers.

HEALTH-WISH (EPISTOLARY PRAYER) ASYNDETON A conventional epistolary health-wish, Christianized: the elder prays for Gaius's bodily welfare 'even as' his soul already prospers. The comparison assumes Gaius's spiritual flourishing as the established benchmark — a delicate compliment.

## Ἀγαπητέ

Beloved

Vocative

*vocative of address*

ἀγαπητός: 'beloved'; the direct address that opens new movements (cf. vv.5, 11).

## περὶ

concerning/in

*preposition + genitive (reference)*

περί: 'concerning'; περὶ πάντων = 'in all respects, above all things.'

## πάντων

all things

Genitive

*object of περὶ (substantival adjective)*

πᾶς: 'all'; the neuter plural – 'in all things / above all.'

## εὐχομαί

I pray

Pres Mid Indic 1 Sg · εὐχομαι

*main verb*

→ present (performative)

εὐχομαι: 'pray, wish'; the deponent verb of the epistolary prayer-wish.

## σε

you

Accusative

*accusative subject of the infinitives*

## εὐδοῦσθαι

to prosper

Pres Pass Inf · εὐδοῶ

*complementary infinitive (content of prayer)*

→ present (general)

εὐδοῶ: lit. 'have a good journey' (εὖ + ὁδός), hence 'prosper, get on well'; passive 'be prospered.' The verb is echoed of the soul in the comparison.

## καὶ

and

*coordinating conjunction*

## ὑγιαίνειν

to be in health

Pres Act Inf · ὑγιαίνω

*complementary infinitive (coordinate)*

→ present (general)

ὑγιαίνω: 'be healthy, be well' (cf. 'hygiene'); bodily health, set beside the soul's prospering.

## καθὼς

even as

*comparative conjunction*

καθὼς: 'just as, even as'; introduces the standard of comparison — the soul's known prosperity.

## εὐδοῦταί

prosper

Pres Pass Indic 3 Sg · εὐδοῶ

*verb of comparative clause*

→ stative/ongoing present

εὐδοῶ: repeated of the soul — Gaius's spiritual flourishing is the assumed benchmark for the wish.

## σου

your

Genitive

*genitive of possession*

## ἡ

the

Nominative

*article*

## Ψυχή

soul

Nominative

*subject of εὐδοῦται*

Ψυχή: 'soul, inner life'; the whole inward person whose well-being is the measure of the prayer.

### 3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

For I rejoiced greatly when brothers came and testified to your truth, even as you walk in the truth.

GROUND OF THE HEALTH-WISH / OCCASION **γάρ** The γάρ supplies the occasion of the elder's confidence and joy: traveling brothers brought a good report of Gaius's 'truth.' The genitive-absolute construction (ἐρχομένων ... μαρτυρούντων) recounts the recurring visits that prompted the rejoicing.

## ἐχάρην

I rejoiced

Aor Pass Indic 1 Sg · χαίρω

*main verb*

→ constative aorist

χαίρω: 'rejoice'; the (deponent) aorist passive ἐχάρην — joy at the brothers' report; cf. the 'greater joy' of v.4.

## γὰρ

for

*explanatory conjunction*

## λίαν

greatly

*adverb (degree)*

λίαν: 'very, exceedingly'; the intensity of the elder's joy.

## ἐρχομένων

coming

Pres Mid Ptc · Gen Pl Masc · ἔρχομαι

*genitive absolute (temporal)*

→ present (concurrent/iterative)

ἔρχομαι: 'come'; the present participle in a genitive absolute — the brothers' (repeated) arrival was the occasion of the joy.

## ἀδελφῶν

brothers

Genitive

*subject of the genitive absolute*

ἀδελφός: 'brother'; here the itinerant Christian missionaries whom Gaius had hosted (cf. vv.5–8).

## καί

and

*coordinating conjunction*

## μαρτυρούντων

testifying

Pres Act Ptc · Gen Pl Masc · μαρτυρέω

*genitive absolute (coordinate)*

→ present (concurrent)

μαρτυρέω: 'bear witness, testify'; a Johannine keyword (cf. v.12) — the brothers attested Gaius's faithfulness publicly.

## σου

your

Genitive

*genitive of possession (w/ τῆ ἀληθείᾳ)*

## τῆ

the

Dative

*article*

## ἀληθείᾳ

truth

Dative

*dat. complement of μαρτυρέω (that to which they testify)*

ἀλήθεια: 'truth'; μαρτυρέω + dative = 'bear witness to' — they testified to 'your truth,' i.e. to the genuineness of Gaius's faith and conduct.

## καθώς

even as

*comparative conjunction*

καθώς: 'just as'; the report matches the reality — Gaius indeed walks in the truth.

## σύ

you

Nominative

*subject (emphatic pronoun)*

σύ: the expressed pronoun is emphatic — 'as you (for your part) walk.'

## ἐν

in

*preposition + dative (sphere)*

## ἀληθείᾳ

truth

Dative

*dat. of sphere (object of ἐν)*

ἀλήθεια: 'truth'; 'to walk in the truth' = to order one's life by the gospel reality (cf. 2 John 4).

## περιπατεῖς

walk

Pres Act Indic 2 Sg · περιπατέω

*verb of comparative clause*

→ customary/ongoing present

περιπατέω: lit. 'walk about'; the common biblical metaphor for the conduct of one's life.

#### 4 μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

I have no greater joy than this, that I hear of my children walking in the truth.

CLIMAX OF THE THANKSGIVING ASYNDETON The pastoral heart of the opening: the elder's supreme joy is to hear that his spiritual children walk in the truth. The double comparative μειζοτέραν ('greater') is a colloquial intensification; the ἵνα clause gives the joy's content.

##### μειζοτέραν

greater

Accusative

comparative adjective (predicate of χαράν)

μειζότερος: 'greater'; a double comparative (μείζων + -τερος) — colloquial intensive Koine for 'greater still.'

##### τούτων

than these things

Genitive

genitive of comparison

οὗτος: 'this'; the genitive of comparison — 'greater than these (joys),' pointing forward to the ἵνα clause.

##### οὐκ

not

negative particle

οὐ: 'not'; the negation of ἔχω.

##### ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; 'I have no greater joy!'

##### χαράν

joy

Accusative

direct object

χαρά: 'joy'; cognate with ἐχάρην (v.3) — the recurring note of the elder's gladness.

##### ἵνα

that

conjunction (epexegetical/content)

ἵνα: 'that'; here introducing the content of the joy rather than purpose — 'namely, that I hear...'

##### ἀκούω

I hear

Pres Act Subj 1 Sg · ἀκούω

verb of ἵνα clause (subjunctive)

→ present (general/ongoing)

ἀκούω: 'hear'; the subjunctive after ἵνα states the gladdening report.

##### τὰ

the

Accusative

article

##### ἐμὰ

my

Accusative

possessive adjective

ἐμός: 'my'; the emphatic possessive — 'my own children.'

##### τέκνα

children

Accusative

object of ἀκούω (acc. + ptc.)

τέκνον: 'child'; Gaius and others the elder has fathered in the faith (cf. 1 John 2:1).

##### ἐν

in

preposition + dative (sphere)

##### τῇ

the

Dative

article

## ἀληθεία

truth

Dative

*dat. of sphere (object of ἐν)*

ἀλήθεια: 'truth'; 'walking in the truth'  
again — the standard of the children's life.

## περιπατοῦντα

walking

Pres Act Ptc · Acc Pl Neut · περιπατέω

*supplementary participle (w/ ἀκούω)*

→ present (ongoing)

περιπατέω: 'walk'; the participle completes  
the verb of perception — 'hear (them)  
walking in the truth.'

## 5 Ἀγαπητέ, πιστόν ποιεῖς ὃ ἐάν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους,

Beloved, you act faithfully in whatever you do for the brothers, and that for strangers,

COMMENDATION (NEW MOVEMENT) ASYNDETON A fresh address (Ἀγαπητέ) opens the body of the letter: Gaius's hospitality. He acts 'faithfully' (πιστόν) in serving the brothers — and these are 'strangers,' itinerants previously unknown to him, which makes the hospitality the more praiseworthy.

## Ἀγαπητέ

Beloved

Vocative

*vocative of address*

ἀγαπητός: 'beloved'; opening the new  
movement (cf. vv.2, 11).

## πιστόν

a faithful thing

Accusative

*predicate accusative / cognate object*

πιστός: 'faithful, trustworthy'; πιστόν ποιεῖς  
= 'you do a faithful thing / act faithfully'  
(an idiom of loyal conduct).

## ποιεῖς

you do

Pres Act Indic 2 Sg · ποιέω

*main verb*

→ customary present

ποιέω: 'do, make'; here of habitual faithful  
action toward the brothers.

## ὃ

whatever

Accusative

*relative pronoun (object of ἐργάσῃ)*

ὅς ... ἐάν: 'whatever'; the indefinite relative  
— 'whatever you may do.'

<p>ἐάν if/-ever</p> <p>particle (with rel. for indefiniteness)</p> <p>ἐάν: here = ἄν, generalizing the relative ('whatever').</p>	<p>ἐργάση you may do/work</p> <p>Aor Mid Subj 2 Sg · ἐργάζομαι</p> <p>verb of indefinite relative clause (subjunctive)</p> <p>→ aorist (act in view)</p> <p>ἐργάζομαι: 'work, perform, do'; of the concrete service (provisioning, lodging) Gaius renders.</p>	<p>εἰς for</p> <p>preposition + accusative (benefit/direction)</p> <p>εἰς: 'for, toward'; here of the beneficiaries of the action.</p>	<p>τοὺς the</p> <p>Accusative</p> <p>article</p>
<p>ἀδελφούς brothers</p> <p>Accusative</p> <p>object of εἰς (recipients of service)</p> <p>ἀδελφός: 'brother'; the traveling Christian workers of vv.3, 7.</p>	<p>καὶ and</p> <p>ascensive/explanatory conjunction</p> <p>καὶ τοῦτο: 'and that' — an idiom heightening what precedes ('and these strangers at that').</p>	<p>τοῦτο this/that</p> <p>Accusative</p> <p>adverbial accusative (in the idiom καὶ τοῦτο)</p> <p>οὗτος: in καὶ τοῦτο, 'and that, especially' — adding emphasis to ξένους.</p>	<p>ξένους strangers</p> <p>Accusative</p> <p>appositional/predicate accusative (to ἀδελφούς)</p> <p>ξένος: 'stranger, foreigner'; the brothers were unknown to Gaius — making the hospitality the more commendable.</p>

## 6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

who have testified to your love before the church. You will do well to send them on their way worthily of God,

GROUND AND EXHORTATION ASYNDETON Two relative clauses: the brothers have publicly testified to Gaius's love before the (his?) church (6a); and Gaius will 'do well' to send them onward 'worthily of God' (6b) — the technical language of provisioning missionaries for the next stage of their journey.

οἱ

who

Nominative

relative pronoun (subject)

ἐμαρτύρησάν

testified

Aor Act Indic 3 Pl · μαρτυρέω

main verb (rel. clause)

→ constative aorist

μαρτυρέω: 'bear witness'; the brothers reported Gaius's love publicly (cf. v.3).

σου

your

Genitive

genitive of possession (w/ τῆ ἀγάπῃ)

τῆ

the

Dative

article

ἀγάπη

love

Dative

dat. complement of μαρτυρέω (that to which they testify)

ἀγάπη: 'love'; the love expressed in Gaius's hospitality — its object of testimony.

ἐνώπιον

before

improper preposition + genitive (place)

ἐνώπιον: 'in the presence of, before'; the testimony was given to the assembled congregation.

ἐκκλησίας

the church

Genitive

object of ἐνώπιον

ἐκκλησία: 'assembly, church'; here the elder's congregation, before which the report was made.

οὓς

whom

Accusative

relative pronoun (object of προπέμψας)

καλῶς

well

adverb (manner)

καλῶς: 'well, rightly'; καλῶς ποιήσεις + ptc. = a polite idiom of request, 'please do (send them on)!'.

ποιήσεις

you will do

Fut Act Indic 2 Sg · ποιέω

main verb (polite future of request)

→ future (volitive/polite request)

ποιέω: 'do'; καλῶς ποιήσεις = 'you will do well,' a courteous way of urging the action that follows.

προπέμψας

having sent on

Aor Act Ptc · Nom Sg Masc · προπέμπω

complementary/modal participle (w/ καλῶς ποιήσεις)

→ aorist (the act requested)

προπέμπω: 'send forward, help on one's journey' (πρό + πέμπω); the semi-technical term for equipping missionaries with provisions and escort for the next stage.

ἀξίως

worthily

adverb (manner)

ἀξίως: 'worthily, in a manner worthy of'; the standard of the send-off.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive w/ ἄξιως (standard)

θεός: 'God'; ἄξιως τοῦ θεοῦ = 'in a manner worthy of God' — hospitality reflecting God's own generosity (cf. Col 1:10; 1 Thess 2:12).

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν.

for they went out for the sake of the Name, accepting nothing from the Gentiles.

GROUND OF THE EXHORTATION **γάρ** The γάρ grounds the call to support the missionaries: they went out 'for the Name' (i.e. of Christ), taking nothing from the unbelieving Gentiles. Since they refuse pagan support on principle, the burden of their maintenance falls rightly on the believing community.

**ὑπὲρ**

for the sake of

preposition + genitive (purpose/belief)

ὑπὲρ: 'for, on behalf of'; here 'for the sake of the Name.'

**γάρ**

for

explanatory conjunction

**τοῦ**

the

Genitive

article

**ὀνόματος**

Name

Genitive

object of ὑπὲρ

ὄνομα: 'name'; 'the Name' absolutely = the name of Christ (cf. Acts 5:41) — the cause for which the missionaries travel.

## ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχομαι

*main verb*

→ constative aorist

ἐξέρχομαι: 'go out, set out'; of embarking on the missionary journey.

## μηδὲν

nothing

Accusative

*direct object of λαμβάνοντες*

μηδεῖς: 'no one, nothing'; the negative object — they accept nothing.

## λαμβάνοντες

accepting

Pres Act Ptc · Nom Pl Masc · λαμβάνω

*adverbial participle (manner/attendant circ.)*

→ present (ongoing)

λαμβάνω: 'take, receive'; as a matter of policy they receive no support from outsiders.

## ἀπὸ

from

*preposition + genitive (source)*

## τῶν

the

Genitive

*article*

## ἐθνικῶν

Gentiles/pagans

Genitive

*object of ἀπό (source declined)*

ἐθνικός: 'Gentile, heathen'; the non-Christian outsiders, from whom the missionaries decline aid (cf. Matt 18:17).

## 8 ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

Therefore we ought to support such men, that we may be fellow workers with the truth.

**INFERENCE / EXHORTATION** οὖν The inference (οὖν) from v.7: 'we' — the believing community, emphatically ἡμεῖς over against the ἐθνικοί — are obligated to support such workers, so as to become partners 'with the truth' itself. Hospitality is participation in the gospel's own advance.

## ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: the expressed 'we' is emphatic, set over against 'the Gentiles' of v.7.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; draws the conclusion from v.7.

## ὀφείλομεν

we ought

Pres Act Indic 1 Pl · ὀφείλω

*main verb*

→ stative present (obligation)

ὀφείλω: 'owe, be obligated'; the language of moral debt — supporting missionaries is a duty.

## ὑπολαμβάνειν

to support

Pres Act Inf · ὑπολαμβάνω

*complementary infinitive*

→ present (general)

ὑπολαμβάνω: lit. 'take up, receive (under one's care)'; here 'support, welcome, sustain' (a well-attested variant reads ἀπολαμβάνειν, 'receive').

## τοὺς

the

Accusative

*article*

## τοιούτους

such men

Accusative

*direct object (substantival)*

τοιούτος: 'such, of this kind'; the missionaries of v.7 as a class — 'people like these!'

## ἵνα

that

*conjunction (purpose/result)*

ἵνα: 'that, so that'; the purpose of the support.

## συνεργοί

fellow workers

Nominative

*predicate nominative*

συνεργός: 'co-worker' (σύν + ἔργον); by supporting the missionaries, the host shares in their labor.

## γινώμεθα

we may become

Pres Mid Subj 1 Pl · γίνομαι

*verb of ἵνα clause (subjunctive)*

→ present (ongoing)

γίνομαι: 'become, be'; the prayed-for partnership.

## τῇ

the

Dative

*article*

## ἀληθεία

truth

Dative

*dat. of association (w/ συνεργοί)*

ἀλήθεια: 'truth'; the personified gospel — to be 'fellow workers with the truth' (rather than 'for the truth'), the truth itself being the partner in the work.

## 9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

I wrote something to the church, but Diotrophes, who loves to be first among them, does not receive us.

CONTRAST: THE NEGATIVE EXAMPLE **ASYNDETON** The dark foil to Gaius. The elder had written to the church, but Diotrophes — characterized in one word, φιλοπρωτεύων ('loving to be first') — rejects the elder's authority. The verb ἐπιδέχομαι ('receive, welcome') recurs in v.10, framing the issue as one of (refused) hospitality and recognition.

### Ἔγραψά

I wrote

Aor Act Indic 1 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; a prior letter to the church, evidently suppressed or rejected by Diotrophes.

### τι

something

Accusative

direct object (indefinite pronoun)

τις: 'someone, something'; the indefinite — 'something,' the content left unspecified.

### τῇ

to the

Dative

article

### ἐκκλησία

church

Dative

indirect object (addressee of the letter)

ἐκκλησία: 'church, assembly'; the congregation where Diotrophes wields influence.

### ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong contrast introducing Diotrophes.

### ὁ

the

Nominative

article (substantizes ptc.)

### φιλοπρωτεύων

who loves to be first

Pres Act Ptc · Nom Sg Masc · φιλοπρωτεύω

attributive/substantival participle (describing Διοτρέφης)

→ present (characteristic)

φιλοπρωτεύω: 'love to be first, crave preeminence' (φίλος + πρῶτος); a NT hapax — Diotrophes' defining vice, the lust for primacy.

### αὐτῶν

among them

Genitive

partitive genitive (w/ φιλοπρωτεύων)

αὐτός: 'them'; the church members among whom Diotrophes seeks to dominate.

## Διοτρέφης

Diotrephes

Nominative

*subject (apposition to the participle)*

Διοτρέφης: 'nourished by Zeus'; a prominent figure in the church who opposes the elder — known only from this letter.

## οὐκ

not

*negative particle*

## ἐπιδέχεται

receive

Pres Mid Indic 3 Sg · ἐπιδέχομαι

*main verb*

→ *customary/iterative present*

ἐπιδέχομαι: 'receive, welcome, acknowledge (authority)'; Diotrephes refuses both the elder and his envoys (repeated in v.10).

## ἡμᾶς

us

Accusative

*direct object*

ἡμᾶς: 'us' — the elder and his associates, whose authority Diotrephes will not own.

10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς· καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

For this reason, if I come, I will call to remembrance the works he does, prating against us with evil words; and not content with that, he himself does not receive the brothers, and those who would, he forbids and casts out of the church.

CONSEQUENCE / INDICTMENT ASYNDETON The elder's threatened response and the catalogue of Diotrephes' offenses: malicious slander, refusal to receive the brothers, obstruction of those willing, and expulsion from the church. A four-fold escalation, climaxing in excommunication — the abuse of preeminence in action.

## διὰ

because of

*preposition + accusative (cause)*

διὰ τοῦτο: 'for this reason, therefore'; pointing to Diotrephes' conduct as the occasion.

## τοῦτο

this

Accusative

*object of διὰ (causal demonstrative)*

## ἐὰν

if

*conditional conjunction (3rd-class)*

ἐὰν: 'if'; the conditional anticipating a possible visit.

## ἔλθω

I come

Aor Act Subj 1 Sg · ἔρχομαι

*verb of protasis (subjunctive)*

→ *aorist (contingent)*

ἔρχομαι: 'come'; the prospective visit (cf. v.14).

## ὑπομνήσω

I will call to remembrance

Fut Act Indic 1 Sg · ὑπομνήσκω

*main verb (apodosis)*

→ future

ὑπομνήσκω: 'remind, call to mind, bring up'; the elder will publicly expose Diotrephes' deeds.

## αὐτοῦ

his

Genitive

*genitive of possession*

## τὰ

the

Accusative

*article*

## ἔργα

works

Accusative

*direct object of ὑπομνήσω*

ἔργον: 'work, deed'; Diotrephes' actions, now catalogued.

## ἃ

which

Accusative

*relative pronoun (object of ποιεῖ)*

## ποιεῖ

he does

Pres Act Indic 3 Sg · ποιέω

*main verb (rel. clause)*

→ customary present

ποιέω: 'do'; his habitual conduct.

## λόγοις

with words

Dative

*dat. of means (w/ φλυαρῶν)*

λόγος: 'word'; the instrument of the slander.

## πονηροῖς

evil

Dative

*attributive adjective*

πονηρός: 'evil, malicious, wicked'; the character of the words used against the elder.

## φλυαρῶν

prating against

Pres Act Ptc · Nom Sg Masc · φλυαρέω

*adverbial participle (means/manner)*

→ present (ongoing)

φλυαρέω: 'talk nonsense against, bring unjustified charges' (a NT hapax); slandering with empty, malicious talk.

## ἡμᾶς

us

Accusative

*object of φλυαρῶν*

## καὶ

and

*coordinating conjunction*

## μὴ

not

*negative particle (w/ participle)*

μὴ: 'not'; negating the participle ἀρκούμενος.

## ἄρκούμενος

being content

Pres Pass Ptc · Nom Sg Masc · ἄρκέω

*concessive participle ('not content')*

→ present (ongoing)

ἄρκέω (pass.): 'be satisfied, content'; the slander is not the whole of it — there is worse to come.

## ἐπὶ

with

*preposition + dative (basis/object of satisfaction)*

## τούτοις

these things

Dative

*object of ἐπί (demonstrative)*

οὗτος: 'these'; the slanders just named.

## οὔτε

neither

*negative correlative conjunction*

οὔτε: 'neither, nor'; the first member of the catalogue of refusals.

## αὐτός

himself

Nominative

*intensive pronoun (subject)*

αὐτός: intensive — 'he himself' does not receive them.

## ἐπιδέχεται

receives

Pres Mid Indic 3 Sg · ἐπιδέχομαι

*main verb*

→ customary present

ἐπιδέχομαι: 'receive, welcome'; repeated from v.9 — now of the brothers he refuses to host.

## τούς

the

Accusative

*article*

## ἀδελφούς

brothers

Accusative

*direct object of ἐπιδέχεται*

ἀδελφός: 'brother'; the traveling missionaries Diotrophes turns away.

## καὶ

and

*coordinating conjunction*

## τούς

those

Accusative

*article (substantizes ptc.)*

## βουλομένους

who are willing

Pres Mid Ptc · Acc Pl Masc · βούλομαι

*substantival participle (object of κωλύει)*

→ present (ongoing)

βούλομαι: 'wish, want, intend'; those willing to receive the brothers — whom Diotrophes obstructs.

## κωλύει

he forbids

Pres Act Indic 3 Sg · κωλύω

*main verb*

→ conative/customary present

κωλύω: 'hinder, prevent, forbid'; he blocks the willing from showing hospitality.

## καὶ

and

*coordinating conjunction*

## ἐκ

out of

*preposition + genitive (separation)*

## τῆς

the

Genitive

*article*

## ἐκκλησίας

church

Genitive

*object of ἐκ (separation)*

ἐκκλησία: 'church'; the body from which he expels the hospitable.

## ἐκβάλλει

casts out

Pres Act Indic 3 Sg · ἐκβάλλω

*main verb (climax)*

→ customary present

ἐκβάλλω: 'throw out, expel' (ἐκ + βάλλω);  
the climactic abuse — excommunicating  
those who welcome the brothers.

## 11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

Beloved, do not imitate what is evil but what is good. The one who does good is of God; the one who does evil has not seen God.

EXHORTATION WITH THEOLOGICAL GROUND **ASYNDETON** A fresh address (Ἀγαπητέ) frames the moral lesson drawn from the contrast: do not imitate Diotrephes' evil but the good. The two antithetical maxims (doing good = being 'of God'; doing evil = not having 'seen God') are vintage Johannine theology (cf. 1 John 3:6, 10).

## Ἀγαπητέ

Beloved

Vocative

*vocative of address*

ἀγαπητός: 'beloved'; the third and last such address (cf. vv.2, 5).

## μὴ

not

*negative particle (w/ imperative)*

μὴ: 'not'; negating the prohibition.

## μιμοῦ

imitate

Pres Mid Impv 2 Sg · μιμέομαι

*main verb (prohibition)*

→ present imperative (general prohibition)

μιμέομαι: 'imitate, follow as a pattern' (cf. 'mimic'); μὴ μιμοῦ = 'do not make a pattern of!'

## τὸ

the

Accusative

*article (substantival)*

## κακὸν

evil

Accusative

*direct object (substantival adjective)*

κακός: 'bad, evil'; τὸ κακόν = 'the evil' — Diotrephes' conduct in view.

## ἀλλὰ

but

*adversative conjunction*

ἀλλὰ: 'but'; the antithesis.

## τὸ

the

Accusative

*article (substantival)*

## ἀγαθόν

good

Accusative

*direct object (substantival adjective)*

ἀγαθός: 'good'; τὸ ἀγαθόν = 'the good' — Gaius's and Demetrius's example.

## ὁ

the one

Nominative

*article (substantizes ptc.)*

## ἀγαθοποιῶν

who does good

Pres Act Ptc · Nom Sg Masc · ἀγαθοποιέω

*substantival participle (subject)*

→ present (characteristic)

ἀγαθοποιέω: 'do good' (ἀγαθός + ποιέω); the habitual doer of good — marked as belonging to God.

## ἐκ

of/from

*preposition + genitive (source/origin)*

ἐκ: 'from, of'; ἐκ τοῦ θεοῦ εἶναι = 'to be of God, to derive one's character and life from him.

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

*object of ἐκ (source)*

θεός: 'God'; origin and allegiance of the good-doer.

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*equative verb*

→ stative present

εἰμί: 'be'; the copula of the maxim.

## ὁ

the one

Nominative

*article (substantizes ptc.)*

## κακοποιῶν

who does evil

Pres Act Ptc · Nom Sg Masc · κακοποιέω

*substantival participle (subject)*

→ present (characteristic)

κακοποιέω: 'do evil' (κακός + ποιέω); the habitual evildoer — shown to be estranged from God.

## οὐχ

not

*negative particle*

οὐ: 'not'; the form οὐχ before the rough breathing of ἐώρακεν.

## ἐώρακεν

has seen

Perf Act Indic 3 Sg · ὁράω

*main verb*

→ intensive perfect (abiding state)

ὁράω: 'see'; the perfect 'has (not) seen' = has no abiding knowledge of God (Johannine; cf. 1 John 3:6).

## τὸν

the

Accusative

*article*

## θεόν

God

Accusative

*direct object of ἐώρακεν*

θεός: 'God'; to 'see God' here = to know him truly, the mark the evildoer lacks.

12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθῆς ἐστίν.

Demetrius has good testimony from everyone, and from the truth itself; and we also testify, and you know that our testimony is true.

POSITIVE COMMENDATION ASYNDETON Demetrius (probably the bearer of this letter) is set against Diotrophes as the commended example. He has threefold witness: from all, from 'the truth itself,' and from the elder — the closing echo of the truth-keyword and of John's stress on reliable testimony (cf. John 19:35; 21:24).

**Δημητρίῳ**

to Demetrius

Dative

*dat. of advantage (recipient of testimony)*

Δημήτριος: 'belonging to Demeter'; the man here commended — likely the courier of the letter, recommended to Gaius.

**μεμαρτύρηται**

has been testified to

Perf Pass Indic 3 Sg· μαρτυρέω

*main verb (impersonal/passive)*

→ *intensive perfect (settled reputation)*

μαρτυρέω: 'bear witness'; the perfect passive — Demetrius 'has (a standing) testimony,' an established good reputation.

**ὑπὸ**

by

*preposition + genitive (agent)*

ὑπό: 'by'; marking the agents of the testimony.

**πάντων**

all

Genitive

*object of ὑπό (agent)*

πᾶς: 'all'; the universal good report — 'everyone' speaks well of him.

**καὶ**

and

*coordinating conjunction*

**ὑπὸ**

by

*preposition + genitive (agent)*

**αὐτῆς**

itself

Genitive

*intensive pronoun (w/ τῆς ἀληθείας)*

αὐτός: intensive — 'the truth itself,' the second, almost personified witness.

**τῆς**

the

Genitive

*article*

## ἀληθείας

truth

Genitive

object of *ὑπό* (agent, personified)

ἀλήθεια: 'truth'; the keyword once more — Demetrius's life accords with the gospel, so 'the truth itself' attests him.

## καὶ

and

coordinating conjunction (w/ *δέ*, 'and ... also')

## ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: emphatic 'we' — the elder adds his own weighty witness.

## δέ

and/moreover

connective particle (*καὶ ... δέ* = 'and indeed')

δέ: here in the idiom *καὶ ... δέ*, 'and ... also, moreover!'

## μαρτυροῦμεν

we testify

Pres Act Indic 1 Pl · μαρτυρέω

main verb

→ present (performative)

μαρτυρέω: 'bear witness'; the third witness to Demetrius — the elder's own.

## καὶ

and

coordinating conjunction

## οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect with present force (settled knowledge)

οἶδα: 'know'; the perfect-with-present sense — Gaius knows the elder's witness is reliable (cf. John 21:24).

## ὅτι

that

conjunction (content of *οἶδας*)

ὅτι: 'that'; introducing the object clause.

## ἡ

the

Nominative

article

## μαρτυρία

testimony

Nominative

subject of *ἔστιν*

μαρτυρία: 'witness, testimony'; the elder's own attestation, here vouched as true.

## ἡμῶν

our

Genitive

genitive of possession

## ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true, truthful'; cognate with ἀλήθεια — the testimony conforms to reality.

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'; the copula.

## 13 Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν·

I had many things to write to you, but I do not wish to write to you with ink and pen;

EPISTOLARY CLOSING **ASYNDETON** The close begins, in language nearly identical to 2 John 12. The elder defers full communication to a face-to-face visit (v.14), preferring living speech to ink-and-pen — a mark of the letter's intimacy and brevity.

### Πολλὰ

many things

Accusative

direct object of γράψαι (substantival adjective)

πολύς: 'much, many'; the many matters left unwritten.

### εἶχον

I had

Impf Act Indic 1 Sg · ἔχω

main verb

→ imperfect (epistolary; 'I have')

ἔχω: 'have'; εἶχον γράψαι = 'I had (things) to write' — an epistolary imperfect viewing the moment of writing.

### γράψαι

to write

Aor Act Inf · γράφω

complementary infinitive

→ aorist (the act contemplated)

γράφω: 'write'; what the elder forgoes committing to a letter.

### σοι

to you

Dative

indirect object

### ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the contrast.

### οὐ

not

negative particle

### θέλω

I wish

Pres Act Indic 1 Sg · θέλω

main verb

→ present (volitional)

θέλω: 'wish, want'; the elder prefers a personal visit to a long letter.

### διὰ

with

preposition + genitive (means)

διὰ: 'through, by means of'; here instrumental — 'with ink and pen.'

### μέλανος

ink

Genitive

object of διὰ (means)

μέλαν: 'ink' (lit. 'the black thing,' from μέλας); the writing fluid.

### καὶ

and

coordinating conjunction

### κάλαμου

pen

Genitive

object of διὰ (means, coordinate)

κάλαμος: 'reed,' hence 'reed-pen'; the ancient writing instrument.

### σοι

to you

Dative

indirect object

## γράφειν

to write

Pres Act Inf · γράφω

*complementary infinitive (w/ θέλω)*

→ present (general)

γράφω: 'write'; the manner of communication the elder declines.

## 14 ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.

but I hope to see you soon, and we will speak face to face.

**TRAVEL HOPE** **δέ** The reason for the deferral: a hoped-for visit, when matters can be settled 'mouth to mouth.' In the critical numbering this is v.14, the closing peace and greetings being separated into v.15; the Majority/KJV text joins the two into a single v.14.

### ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω

*main verb*

→ present (ongoing)

ἐλπίζω: 'hope, expect'; of the anticipated reunion.

### δὲ

but

*connective/contrastive particle*

δέ: 'but, and'; contrasting written word with hoped-for presence.

### εὐθέως

soon

*adverb (time)*

εὐθέως: 'at once, soon!'; the nearness of the hoped-for visit.

### σε

you

Accusative

*accusative subject/object of ἰδεῖν*

### ἰδεῖν

to see

Aor Act Inf · ὁράω

*complementary infinitive (w/ ἐλπίζω)*

→ aorist (the hoped-for act)

ὁράω: 'see'; the aorist infinitive (suppletive ἰδεῖν) of the longed-for meeting.

### καὶ

and

*coordinating conjunction*

### στόμα

mouth

Accusative

*adverbial accusative (idiom στόμα πρὸς στόμα)*

στόμα: 'mouth!'; στόμα πρὸς στόμα = 'mouth to mouth,' i.e. 'face to face,' of direct personal speech.

### πρὸς

to

*preposition + accusative (in the idiom)*

πρὸς: 'to, toward'; here in the idiom for face-to-face conversation.

**στόμα**

mouth

Accusative

*object of πρὸς (in the idiom)*

**λαλήσομεν**

we will speak

Fut Act Indic 1 Pl · λαλέω

*main verb*

→ future

λαλέω: 'speak, talk'; the living speech preferred to ink and pen.

## 15 εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

Peace to you. The friends greet you. Greet the friends by name.

**FINAL GREETING** **ASYNDETON** The closing: a peace-wish and an exchange of greetings. The address 'the friends' (οἱ φίλοι) is distinctive in the NT epistles (cf. John 15:13–15). 'By name' (κατ' ὄνομα) lends a personal, pastoral warmth. The critical editions print this as v.15; the Majority/KJV tradition joins it to v.14, hence the 14-vs-15 versification difference.

**εἰρήνη**

peace

Nominative

*subject (nom. in wish formula)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, the customary parting blessing.

**σοι**

to you

Dative

*dat. of recipient*

**ἀσπάζονταί**

greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

*main verb*

→ present (performative)

ἀσπάζομαι: 'greet, salute'; the conventional epistolary greeting-formula.

**σε**

you

Accusative

*direct object*

<p><b>οἱ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>φίλοι</b> friends</p> <p>Nominative <i>subject of ἀσπάζονται</i></p> <p>φίλος: 'friend'; 'the friends' as a designation for the community is distinctively Johannine (cf. John 15:13–15).</p>	<p><b>ἀσπάζου</b> greet</p> <p>Pres Mid Impv 2 Sg · ἀσπάζομαι <i>main verb (imperative)</i></p> <p>→ present imperative (general)</p> <p>ἀσπάζομαι: 'greet'; the reciprocal charge to Gaius.</p>	<p><b>τούς</b> the</p> <p>Accusative <i>article</i></p>
<p><b>φίλους</b> friends</p> <p>Accusative <i>direct object of ἀσπάζου</i></p> <p>φίλος: 'friend'; those with Gaius, to be greeted individually.</p>	<p><b>κατ'</b> by</p> <p><i>preposition + accusative (distributive)</i></p> <p>κατά: 'according to'; κατ' ὄνομα = 'by name', individually — a personal, pastoral touch (cf. John 10:3).</p>	<p><b>ὄνομα</b> name</p> <p>Accusative <i>object of κατά (distributive)</i></p> <p>ὄνομα: 'name'; in the idiom κατ' ὄνομα, 'name by name.'</p>	

**On the text.** 3 John is a single-chapter letter; its verses are here numbered as '3 John 1' for consistency with the multi-chapter volumes. The critical editions (NA28/SBLGNT) divide the closing greetings into two verses (vv.14–15), yielding 15 verses, whereas the Majority/Byzantine text and the KJV tradition combine them into a single v.14, yielding 14 verses; this edition follows the 15-verse numbering, the verse-count difference being one of versification only, not of text. Verse punctuation is editorial and conventional. Where editions differ trivially (e.g. ἀληθεία / τῇ ἀληθείᾳ in v.1, or the spelling of proper names), the more widely printed reading is given without a marginal note.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the

clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.